

Devarim (Words) Torah Portion 44 Deuteronomy 1:1-3:22

Background: This book of the Torah is often called the second giving of the law. This belief comes from the Greek name for this book. However the Hebrew name means "words or things." This book of Torah contains references to two hundred laws but only seventy are given in previous Torah portions. This book of Moses is different in that the phrase "יהוה spoke to me" is used instead of "יהוה spoke to Moses saying." This seems to be Moses' explaining the Words of Elohim rather than the actual words of Elohim. All the words of the Torah even all the words of the Bible are Elohim's words or inspired by Him. Either way they are the words that Elohim wanted us to receive and live by. Moses had lived in a close relationship to Elohim for more than forty years. No other person has conversed with Elohim on such an intimate level for this length of time. This whole book of Deuteronomy took place in the last five (5) weeks of the life of Moses. The Sages believe that Moses began this teaching on the first day of the month of Shevat and he died on the 7th of the month of Adar. This is the last few weeks that the Children of Israel were to stay in the wilderness. The forty (40) years were soon to be over and they would be able to go into the Land. Moses was giving them instructions that they would need for this new life. They would conquer the land and then they would no longer move as a nation but would settle in cities and farm lands. They would no longer be fed Manna and they would no longer be able to see the Pillar of fire and smoke of Elohim's presence. They would no longer have Moses to intercede for them. They would have to understand the will of Elohim for themselves and live by "His instructions." Life was about to take the biggest change that any of them had ever seen.

Devarim (דברים) = Words

Events in this Torah portion:

- Moses began his final teaching to the new generation before his death
- Moses described journeying from Mount Horeb and appointing leaders
- Moses described traveling through the wilderness and the 12 spies being sent
- Moses described the rebellion of the ten spies and the faith of Joshua and Caleb
- Moses described the second rebellion when the people decided to take the land
- The people were directed to turn back to the wilderness
- Israel traveled by way of Edom and Moab
- All men who were 20 years old or older and rebelled had died
- Israel defeated Sihon King of Heshbon and Og King of Bashan
- The Tribes of Reuben, Gad and half the Tribe of Manasseh were given land east of the Jordan River

Devarim (Words) Torah Portion 44 Deuteronomy 1:1-3:22

The New Covenant

Joan McNeil discovered that the book of Deuteronomy may be the description of the New Covenant. We see that the Scripture makes it clear that this Covenant is not even made in the same place that the **First Covenant** was made. Verse two says that it is an eleven day journey from Horeb, where the First Covenant was sealed with the **first generation**. Moses also uses the words "**this Covenant** that we make **this day**" as opposed to the words "**the Covenant made at Mount Sinai**" indicates that it is a Second Covenant. Joan notes the fact that this Covenant was not sealed with the blood of animals as the Covenant at Mount Sinai was. There is no mention in Deuteronomy of the blood of animals being used to seal this Covenant. This fact is also brought out in the book of Hebrews.

Related Scripture: **The New Covenant is made with those alive then and future Deuteronomy 5:2-3** יהוה our Elohim made a Covenant with us in Horeb. 3 יהוה **did not make this Covenant with our fathers, but with us, even us, who are all of us here alive this day.**

Related Scripture: **New Covenant Sealed by Messiah's Blood**

Hebrews 9:11-15 But Messiah being come a High Priest of good things to come, by a greater and more perfect Tabernacle, not made with hands, that is to say, not of this building; 12 **Neither by the blood of goats and calves, but by His own blood He entered in once into the Holy Place, having obtained eternal redemption for us.** 13 For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifies to the purifying of the flesh: 14 How much more shall the blood of Messiah, who through the eternal Spirit offered Himself without spot to Elohim, purge your conscience from dead works to serve the living Elohim? 15 And for this cause **He is the mediator of the New Covenant,** that by means of death, for the redemption of the transgressions *that were* under the first Covenant, they which are called might receive the promise of eternal inheritance.

Comment: This is saying that the New Covenant was ratified by the blood of Messiah not by the blood of bulls and goats or the ashes of the (*Red*) Heifer as the first Covenant was. Just as the **ashes of the Red Heifer** was mixed with **water** to be used to purify the unclean, so the **red blood** of Messiah was poured out along with **water** when He was pierced with the Roman spear. Didn't the New Covenant just happen when Messiah died on the cross? The New Covenant was ratified with the blood of Messiah when He died on the tree, but **the stipulations of the New Covenant was given by Moses in the book of Deuteronomy.** We know that יהוה **does not do anything that He has not already revealed through His prophets.**

Related Scripture: יהוה **does nothing that has not been prophesied**

Amos 3:7 Surely **Adonai יהוה will do nothing, but He reveals His secret to His servants the prophets.**

Question: When was the **New Covenant** revealed through prophecy?

Devarim (Words) Torah Portion 44 Deuteronomy 1:1-3:22

Related Scripture: New Covenant foretold

Jeremiah 31:31-34 Behold, the days come, says יהוה, that I will make a New Covenant with the house of Israel, and with the house of Judah: 32 Not according to the Covenant that I made with their fathers in the day *that* I took them by the hand to bring them out of the land of Egypt; which My covenant they broke, although I was a husband to them, says יהוה: 33 But this *shall be* the Covenant that I will make with the house of Israel; After those days, says יהוה, I will put My Torah in their inward parts, and write it in their hearts; and will be their Elohim, and they shall be My people. 34 And they shall teach no more every man his neighbor, and every man his brother, saying, Know יהוה: for they shall all know Me, from the least of them to the greatest of them, says יהוה: for I will forgive their iniquity, and I will remember their sin no more.

Comment: We see from verse thirty three that this New Covenant is going to be the Torah written on our hearts instead of on Tablets of stone. **The word Torah means "instructions ."** The word Torah also means the first five books of יהוה's holy word. This would include the book of Deuteronomy which is the fifth book. We know that **five** is the number for grace. **The final five weeks of teaching:** We know that Moses began his final teaching which is the book of Deuteronomy just over five weeks before his death on the 7th of Adar. Again we see the number five for grace. **Are there two Covenants** with Israel in the Torah? Yes, we see that Moses makes a distinction between the Covenant that was made at Mount Sinai and the one יהוה is making before they enter the land. We also have been told that there is nothing in יהוה's plan for man that is not foreshadowed in the first five books of יהוה's word.

Related Scripture: 1st Covenant in Horeb, New Covenant by the Jordan

Deuteronomy 5:1-3 And Moses called all Israel, and said to them, Hear, O Israel, the statutes and judgments which I speak in your ears this day, that you may learn them, and keep, and do them. 2 יהוה our Elohim made a Covenant (1st Covenant) with us in Horeb. 3 יהוה did not make this Covenant (New Covenant) with our fathers, but with us, even us, who are all of us here alive this day.

Related Scripture: The End told at the Beginning

Isaiah 46:9-10 Remember the former things of old: for I *am* Elohim, and *there is* none else; I *am* Elohim, and *there is* none like Me, 10 Declaring the end from the beginning, and from ancient times *the things* that are not *yet* done, saying, My counsel shall stand, and I will do all My pleasure:

Comment: We also know that the book of Deuteronomy was the only book of the Torah that was to be placed beside the Ark of the Covenant (Deuteronomy 31:25-26). This fact is also confirmed in the book "The Quest" written by Leen Ritmeyer. This book is written about the Temple in Jerusalem. Leen Ritmeyer is the person who discovered the location of the Holy of Holies of the first and second Temple. The Ark of the Covenant was placed in a carved indentation in the stone. This indentation in the stone of the Holy of Holies beside the Ark of the

Devarim (Words) Torah Portion 44 Deuteronomy 1:1-3:22

Covenant is just the size needed to also place the Scroll of Deuteronomy. This large stone with the indentation is on the Temple Mount inside the Mosque. Reference: "**The Quest**" page 270-271,

Related Scripture: Scroll of Deuteronomy placed beside the Ark

Deuteronomy 31:25-26 That Moses commanded the Levites, which carried the Ark of the Covenant of יהוה, saying, 26 **Take this Book (Scroll) of the Torah, and put it in the side of the Ark of the Covenant** of יהוה your Elohim, that it may be there for a witness against you.

Comment: From all this we can see that the New Covenant may well be the book of Deuteronomy. It is the words of the New Covenant that would be ratified with the death and the blood of Messiah.

Do we have any other New Testament Scriptures that could confirm this?

Comment: Many scholars today have come to the understanding that all Scripture was originally written in Hebrew and translated into other languages including Greek. To a large part we no longer have the Hebrew text of the New Testament, but we have many references to them from early church leaders. We do have copies of Matthew in Hebrew from the middle ages. This text is referred to as the Shem Tov text. Other books in the New Testament indicate that they were originally written in Hebrew by their sentence structure. Only in Hebrew is it correct to start a sentence with the word "and." This is poor Greek and English or in any other language, but this is good Hebrew. We also know that many Hebrew idioms are used in the New Testament as well as word plays where two words sound similar but have different meaning. These word plays and idioms do not make sense in other languages. The Scripture in Matthew about blowing a trumpet when giving to the poor is a good example. Some translations say that there is no record of anyone actually blowing a trumpet before giving to the poor, others may lead you to believe this did happen. The truth is that this is a play on words. Messiah may have said **don't let your terumah** (gift to the poor) **become a teruah** (shofar blast).

Related Scripture: Word play of Trumpet blast and gifts to the poor

Matthew 6:2-4 Therefore when you give alms, **do not sound a trumpet** before you, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Truly I say to you, They have their reward. 3 But when you do alms, do not let your left hand know what your right hand does: 4 That your **alms may be in secret**: and your Father which sees in secret Himself shall reward you openly.

Comment: Many Bible Scholars believe all Scripture was originally written in Hebrew. If this is true and the book of Philippians was written in Hebrew let's try to understand the following verse with some help from Joan Pennington.

Related Scripture: Can we do all things?

Philippians 4:13 I can do all **things** through Messiah (Christ) which strengthens me.

Devarim (Words) Torah Portion 44 Deuteronomy 1:1-3:22

Comment: We have heard this verse quoted to encourage us to try to do things that seemed too difficult. Can we really do "all things." Most people can not do brain surgery, many can not do studies in sub atomic particles. So what does this verse really mean? First let's look at one Greek word that was translated as "all things."

All Things = all, any, every, whole, always, whatsoever (s# G3956 **πᾶς**) (pas)

Comment: This doesn't help any, since it can only mean that we who are in Messiah have the ability to do anything. If anyone really believes that, they would change their mind before they let me operate on their brain. We also know from Paul's letter to the Corinthians that we do not all have the same abilities. **יהוה** has given us different abilities just like we have different members of our body. Each member has a specialized function. The eyes can't hear and the ears can't taste, etc.

Related Scripture: We have different abilities

I Corinthians 12:4-12 Now there are diversities of gifts, but the same Spirit. 5 And there are differences of administrations, but the same Adonai. 6 And there are diversities of operations, but it is the same **יהוה** which works all in all. 7 But the manifestation of the Spirit is given to every man to profit withal. 8 For to one is given by the Spirit the **word of wisdom**; to another the **word of knowledge** by the same Spirit; 9 To another **faith** by the same Spirit; to another the **gifts of healing** by the same Spirit; 10 To another the **working of miracles**; to another **prophecy**; to another **discerning of spirits**; to another *different* kinds of **tongues**; to another the **interpretation of tongues**: 11 But all these work that one and the selfsame Spirit, dividing to every man severally as he will. 12 For as the body is one, and has many members, and all the members of that one body, being many, are one body: so also *is* Messiah.

Comment: If we look to the Hebrew word that would have been translated as "things" we get the word "devarim." Devarim means "things" or "words or bees or matters." This is the Hebrew name of the book of **Deuteronomy**. The Hebrew names of books of Scriptures are usually taken from a word in the first sentence of that book. They don't make up names for the books like we do in English. Let's try to understand this verse using what we have learned about the New Covenant.

Words = words, things, bees, matters (s#H1697 **דברים**) (daw-vaw'-eem)

Related Scripture: I can do all the New Covenant

Philippians 4:13 I can do all **Devarim** (the book of Deuteronomy and the New Covenant) through Messiah who strengthens me.

This makes a lot more sense. Messiah did not call us all to be able to do everything that anyone else can do, but He did call us to keep the **WORDS** or **THINGS** of the New Covenant. We also know that we can only keep these commands if we love Him and He enables us to over

Devarim (Words) Torah Portion 44 Deuteronomy 1:1-3:22

come our sinful nature. I believe this is a confirmation that the book of Deuteronomy or Devarim is the New Covenant. This book agrees completely with the teaching of Messiah.

Did Messiah say anything about obeying the New Covenant by keeping the book of Devarim (Deuteronomy) after He had died on the cross?

Related Scripture: The word for things in the New Covenant

Matthew 24:32-34 Now learn a parable of the fig tree; When its branch is yet tender, and puts forth leaves, you know that summer *is* near: 33 So likewise you, when you shall see all these things, know that it is near, *even* at the doors. 34 Truly I say to you, This generation shall not pass, till **all these things** be fulfilled.

Comment: The one book of the New Testament that we have in Hebrew is the Shem-Tov copy of Matthew. George Howard's book "Hebrew Gospel of Matthew" has the complete text of Matthew in Hebrew as well as his translation. Page 122-123 shows Matthew 24:34 in Hebrew, which looks like this:

אמן אני אומר לכם שלא יעבור זה הדור עד שכל אלו הדברים

שכל אלו הדברים = understanding (of) these things or understanding (of) these Devarim or possibly **all the blessing and the curse in the book of Deuteronomy be fulfilled**. Remember the Book of Devarim was to be placed beside the Ark of the Covenant as a witness against us, that **all the blessings and the curse would come on us** as it is written in this book and in the last days we would then understand.

George Howard's translation of verse 34:

Matthew 24:34 Truly I say to you: this generation will not pass away until all these **things** shall be done.

שכל = brains, intellect, intelligence, sense, mind, reason, wit, headpiece, loaf, reasoning, scone, skull

אלו = pronoun, these, those

הדברים The first letter on the right (ה) is the letter which would be translated into the word (the). This would translate the whole word as (**The Devarims**)

דברים (daw-vaw'-eem) = words, things, bees, matters (name of the book of Deuteronomy)

Is there another case of this word being used as a reference to the New Covenant in the book of Matthew?

Devarim (Words) Torah Portion 44 Deuteronomy 1:1-3:22

Related Scripture: The Hebrew Word Devarim

Matthew 28:19-20 And Yeshua came and spoke to them, saying, All power is given to Me in heaven and in earth. 19 Go you therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit: 20 **Teaching them to observe all things (Devarim)** whatever I have commanded you: and, behold, I am with you always, *even* unto the end of the world. Amen.

The Shem-Tov copy of Matthew 28:20 in Hebrew looks like this:

ושמרו אותם לקיים כל הדברים אשר ציויתי אתכם עד עולם

כל הדברים = All the things or all the words or all Deuteronomy

Comment: We can see that there are references that seem to confirm our belief that the book of Devarim is the New Covenant. I believe that other books of the New Covenant in Hebrew will be found before the return of Messiah. If this does happen we will be looking for more confirmation. We know that יהוה does nothing unless He first tells His servants the prophets. So if the book of Devarim is not the New Covenant then what Scripture in the TANAK can we look at that can explain how this Covenant would be cut? That is a big question that must be answered. No one can keep a Covenant if they do not know its conditions and limitations.

Moses' words he spoke to all Israel

Deuteronomy 1:1-2 These are the **words (Devarim)** that Moses spoke to all Israel, on the other side of the Jordan, concerning the Wilderness, concerning the **Arabah**, opposite the **Sea of Reeds** between **Paran** and **Tophel** and **Laban**, and **Hazeroth**, and **Di-zahab**; 2 eleven days from Horeb by way of Mount Seir to Kadesh-barnea.

Arabah = a desert, sterile valley of Jordan which continues to the Red Sea, evening, heaven, plain, wilderness (s#06160 **ערבה**) (ar-aw-baw')

Sea of Reeds (Red) = a reed, especially the papyrus, flag, red Sea, possibly related to the dwelling place of the descendants of Esau (red) (s#05488 **סוף**) (soof)

Paran = (s#06290 **פארן**) (paw-ravn') from (s#06286 **פאר**) (paw-ar') to gleam, embellish, to boast, make clear

Tophel = quagmire, a place near the desert (s#08603 **תפל**) (to'-fel) from (s#08602 **תפל**) (taw-fale') to smear, plaster as gummy, foolish things

Laban = white, place in the desert (s#03837 **לבן**) (lae-bawn')

Hazeroth = yards as in a fenced area (s#02698 **הצרות**) (khats-ay-roth')

Di-zahab = abundance of gold (s#01774 **די זהב**) (dee-zaw-hawb')

Comment: This book was written from the east side of the Jordan, however it is interesting to note that this location is referred to as "the other side of Jordan." This shows that Elohim's perspective is from the Land. This is where Moses gives the people a veiled rebuke. He referred

Devarim (Words) Torah Portion 44 Deuteronomy 1:1-3:22

to the locations where they had fallen to complaining or rebelled against Elohim without describing the actual event.

Stone Edition Chumash (page 939)

Arabah: Rashi says that this refers to a particular plain. It may be the plain where Israel was seduced by Midianite women.

Sea of Reeds: This refers to when the Children of Israel complained "were there no graves in Egypt?"

Paran This refers to where the spies were sent out.

Tophel, Lanan: There is no place named these two names. This is believed that this refers to the complaints about manna. Tophel refers to accuse and laban means white. This could mean the complaints of the manna (color of manna).

Hazereth: Korah's rebellion took place near Hazereth, also Miriam was stricken with tatzria there for slandering Moses. This judgment was ignored by the people and they were not afraid to slander Elohim.

Di-zahab: Elohim had blessed them with abundance of gold when they left Egypt but they had used part of it to make a golden calf.

Moses' last words five months before his death

Deuteronomy 1:3 And it came to pass in the fortieth year, in the eleventh month, on the first *day* of the month, *that* Moses spoke to the children of Israel, according to all that **יהוה** had given him in commandment to them;

Stone Edition Chumash (page 939) This is the time that Moses began to teach all that is in the book of Deuteronomy. This was a New Moon, Rosh Chodesh. Moses died on the 7th of Adar, five weeks later.

Comment: We know that Messiah will return to be made King of the world on the New Moon of the seventh month, Yom Teruah, Rosh HaShannah. We know this because Joseph was a type and shadow of Yeshua and he came to power on this same day of the year. This is shown in Psalms 81 in the Hebrew. Joseph's name is spelled different in Hebrew in this Psalm. He has the letter (ה) added to his name there, making the first three letters of his name (יהוסף) like the name יהוה.

Devarim (Words) Torah Portion 44 Deuteronomy 1:1-3:22

Moses begins to declare his words to the new Generation

Deuteronomy 1:4-5 After he had slain Sihon the king of the Amorites, which dwelt in Heshbon, and Og the king of Bashan, which dwelt at **Astaroth** in Edrei: 5 On this side Jordan, in the land of Moab, began Moses to declare this Torah, saying,

Astaroth = Sidonian deity, fertility goddess, **Easter** (ש#06252 עשתרת) (ash-taw-roth')

Comment: This is after Moses had destroyed Sihon king of the Amorite and Og king of Bashan. This had shown the Children of Israel not to fear war because Elohim was well able to give them victory over all who came against them.

The time had come take the land

Deuteronomy 1:6-8 יהוה our Elohim spoke to us in Horeb, saying, You have dwelt long enough in this Mountain: 7 Turn, and take your journey, and go to the mountain of the Amorites, and to all *the places* near there, in the plain, in the hills, and in the valley, and in the south, and by the sea side, to the land of the Canaanites, and to **Lebanon**, to the great river, the river **Euphrates**. 8 **Behold, I have set the land before you: go in and possess the land** which יהוה swore to your fathers, Abraham, Isaac, and Jacob, to give to them and to their seed after them.

Lebanon = white mountain(from snow) (ש#03844 לבנון) (leb-aw-nohn')

Euphrates = to break forth, rushing, perath (ש#06578 פרתי) (per-awth')

Enough of your dwelling by this mountain...

Comment: After being at Mount Sinai for nearly a year Elohim told them to begin the journey to the Land. They were given the land all the way to the Euphrates river. This land has never yet been possessed by Israel at any time, but it will be when Yeshua returns. This is understood by the Sages of Israel that this will belong to Israel when Messiah comes. Monte Judah believes there will be a big war in the near future between Israel and it's Arab neighbors. Cities in Jordan as well as Syria will be destroyed and the enemies of Israel will be completely destroyed. He believes that Israel will change the laws of immigration to allow anyone who loves Israel to come to possess this unoccupied land. However this will be the time that the anti-christ will come to power and prevent anyone from coming back to the land, just as Pharaoh did in Egypt. "I will not let the people go." That may be the time when Messiah will come to bring us back into the land.

Stone Edition Chumash (page 941) **The great river** = This refers to the Euphrates river even though there are rivers that are wider and longer than it. It is called great because it will be one of the borders of the land of Israel.

Devarim (Words) Torah Portion 44 Deuteronomy 1:1-3:22

You have grown into a multitude

Deuteronomy 1:9-10 And I spoke to you at that time, **saying**, I am not able to bear you myself alone: 10 **יהוה** your Elohim has multiplied you, and, behold, you *are* this day as the stars of heaven for multitude.

Stone Edition Chumash (page 941) **saying** - This implies that Moses was repeating something that had been told to him.

Comment: The total number of people was nearly the same as when they came out of Egypt. However the number of people who now would follow the commands of **יהוה** had increased until all the people would now hear and obey His word. Moses knew the complaints that seemed to be nearly constant in the past but now the new generation had the desire to follow the commands and enter the land.

יהוה your Elohim has multiplied you like stars

Related Scripture: Abram's descendants shall be like stars in number

Hebrews 11:12-16 Therefore sprang there even of one, and him as good as dead, so many as the **stars of the sky in multitude**, and as the **sand which is by the sea shore** innumerable. 13: These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. 14: For they that say such things declare plainly that they seek a country. 15: And truly, if they had been mindful of that country from where they came out, they might have had opportunity to have returned. 16: But now they desire a better country, that is, a heavenly: therefore Elohim is not ashamed to be called their Elohim: for He has prepared for them a city.

Comment: It is interesting that Hebrews 11:12 said that the children of Israel will be equal in number as the stars in the heavens and as the sand on the sea shore. Scientist today say that the grains of sand on the sea shores and the stars in the sky is the same number 10,000,000,000,000,000,000,000 or 10 to the 22nd power.

Deuteronomy 1:11 (**יהוה** Elohim of your fathers make you a thousand times so many more as you *are*, and bless you, as he has promised you!)

May **יהוה**, the Elohim of your forefathers, add to you a **thousand times** yourselves.

Comment: Israel was about 1.8 million (1,800,000) people at that time. If they were a thousand times greater they would be 1.8 billion (1,800,000,000) people. That is about one third of the world's population of six billion+ (6,000,000,000+) today (2010). We know that there are about two billion people who claim to follow the God of the Bible today. That includes fifteen million Jewish people and all denominations of Christianity. This would lead us to believe that this

Devarim (Words) Torah Portion 44 Deuteronomy 1:1-3:22

prophecy has been fulfilled and we are near the time of the second or Greater Exodus when יהוה will take Judah into the wilderness and turn them to the truth of His word.

Related Scripture: The Greater Exodus

Revelations 12:1-17 And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars: 2 And she being with child cried, travailing in birth, and pained to be delivered. 3 And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns on his heads. 4 And his tail drew the third part of the stars of heaven, and cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. 5 And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up to Elohim, and to His throne. 6 And the woman fled into the wilderness, where she has a place prepared of Elohim, that they should feed her there a thousand two hundred *and* sixty days. 7 And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, 8 And prevailed not; neither was their place found anymore in heaven. 9 And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceived the whole world: he was cast out to the earth, and his angels were cast out with him. 10 And I heard a loud voice saying in heaven, Now has come salvation, and strength, and the kingdom of our God, and the power of his Messiah: for the **accuser of our brethren** is cast down, which accused them before our Elohim day and night. 11 And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives to the death. 12 Therefore rejoice, *you* heavens, and you that dwell in them. Woe to those who inhabit the earth and of the sea! for the devil is come down to you, having great wrath, because he knows that he has but a short time. 13 And when the dragon saw that he was cast to the earth, he persecuted the woman which brought forth the man *child*. 14 And to the woman were given two wings of a great eagle, that she might fly into the wilderness, to her place, where she is nourished for a time, and times, and half a time, from the face of the serpent. 15 And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away by the flood. 16 And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. 17 And the dragon was angry with the woman, and **went to make war with the remnant of her seed, which keep the commandments of Elohim, and have the testimony of Yeshua the Messiah.**

Related Scripture: The Greater Exodus of Judah

Ezekiel 20:33-38 As I live, says Adonai יהוה, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you: 34 And I will bring you out from the people, and will **gather you out of the countries where you are scattered**, with a mighty hand, and with a stretched out arm, and with fury poured out. 35 And I will **bring you into the wilderness** of the people, and there will I plead with you face to face. 36 Like I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, says Adonai יהוה. 37 And I will cause you to pass under the rod, and I will **bring you into the bond of the Covenant**: 38 And **I will purge out from among you the rebels**, and them that transgress

Devarim (Words) Torah Portion 44 Deuteronomy 1:1-3:22

against Me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and you shall know that I *am* יהוה.

This does not supersede the promise of יהוה Israel will one day be numbered equal to the stars of heaven which are billions of billions. This will take place after the thousand year reign of Messiah. יהוה does not make promises that He does not keep nor does He exaggerate in the things He says. The time after the reign of Messiah when all sin is judged and the pain of sin is no more, children will be born in abundance to fill the earth and the heavens.

Related Scripture: The descendants of Abraham will be as the number of stars
Genesis 15:2-6 And Abram said, Adonai יהוה, what will You give me, seeing I go childless, and the steward of my house *is* this Eliezer of Damascus? 3 And Abram said, Behold, to me You have given no seed: and, Behold, one born in my house is my heir. 4 And, behold, the word of יהוה *came* to him, saying, This shall not be your heir; but he that shall come forth out of your own body shall be your heir. 5 And He brought him forth abroad, and said, **Look now toward heaven, and count the stars, if you are able to number them: and He said to him, So shall your seed be.** 6 And he believed in יהוה; and He counted it to him for righteousness.

Leaders are chosen over the people

Deuteronomy 1:12-15 How can I myself alone bear your encumbrance, and your burden, and your strife? 13 Take wise men, and understanding, and known among your tribes, and I will make them rulers over you. 14 And you answered me, and said, The thing which you have spoken *is good for us* to do. 15 So I took the chief of your tribes, wise men, and known, and made them heads over you, captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens, and officers among your tribes.

Stone Edition Chumash (page 943) This would require 131 leaders for every 1,000 people. This means 13.1% of the people would be leaders. The leaders of thousands were commanders of thousands, the leaders of hundreds were judges, those over fifty taught the Torah and those over ten carried out police duties.

Devarim (Words) Torah Portion 44 Deuteronomy 1:1-3:22

Spies are sent to see the land

Deuteronomy 1:16-22 And I charged your judges at that time, saying, Hear *the causes* between your brethren, and judge righteously between *every* man and his brother, and the stranger *that is* with him. 17 You shall not respect persons in judgment; *but* you shall hear the small as well as the great; you shall not be afraid of the face of man; for the judgment *is* Elohim's: and the cause that is too hard for you, bring *it* to me, and I will hear it. 18 And I commanded you at that time all the things which you should do. 19 And when we departed from Horeb, we went through all that great and terrible wilderness, which you saw by the way of the mountain of the Amorites, as יהוה our Elohim commanded us; and we came to **Kadeshbarnea**. 20 And I said to you, You are come to the mountain of the Amorites, which יהוה our Elohim has given to us. 21 Behold, יהוה your Elohim has set the land before you: go up *and* possess *it*, as יהוה Elohim of your fathers has said to you; fear not, neither be discouraged. 22 And **you came near to me everyone of you, and said, We will send men before us, and they shall search us out the land,** and bring us word again by what way we must go up, and into what cities we shall come.

Kadesh = sanctuary, place in desert (ש#06946 קדש) (kaw-dashe')

Barnea = desert of a fugitive (ש#06947 קדש ברנע) (kaw-dashe' bar-nay'-ah)

Comment: This is where we learn that it was the people's idea to send the spies. We are not told this in the book of Exodus. We also had seen that the people had already stopped believing or trusting in Elohim after they began their three day journey. They sent the spies to get a reason or an excuse not to follow His command.

The people rebelled and murmured against יהוה

Deuteronomy 1:23-33 And the saying pleased me well: and I took twelve men of you, one of a tribe: 24 And they turned and went up to the mountain, and came to the valley of Eshcol, and searched it out. 25 And they took of the fruit of the land in their hands, and brought *it* down to us, and brought us word again, and said, *It is* a good land which יהוה our Elohim does give us. 26 Notwithstanding you would not go up, but rebelled against the commandment of יהוה your Elohim: 27 And you murmured in your tents, and said, Because יהוה hated us, He has brought us forth out of the land of Egypt, to deliver us into the hand of the Amorites, to destroy us. 28 How shall we go up? our brethren have discouraged our heart, saying, The people *are* greater and taller than us; the cities *are* great and walled up to heaven; and moreover we have seen the sons of the Anakims there. 29 Then I said to you, Dread not, neither be afraid of them. 30 יהוה your Elohim which goes before you, He shall fight for you, according to all that He did for you in Egypt before your eyes; 31 And in the wilderness, where you have seen how that יהוה your Elohim **bare you, as a man does bear his son,** in all the way that you went, until you came to this place. 32 Yet in this thing **you did not believe יהוה** your Elohim, 33 Who went in the way before you, to search you out a place to pitch your tents *in*, in fire by night, to show you by what way you should go, and in a cloud by day.

Devarim (Words) Torah Portion 44 Deuteronomy 1:1-3:22

Believe = to build up or support, to render firm or faithful, to trust or believe, to be true, to go to the right side (אמן) (aw-man')

You did not believe in יהוה...

Comment: Israel did not take to heart all that יהוה had done for them. He fed them each day in a place that has no food. He provided water for them to drink in a place where anyone would die in a very short time without יהוה help. They took for granted the fire by night and the cloud that shaded them each day. They saw all this but didn't take it to heart. He tested them ten times and they failed the test. They didn't have faith to believe.

יהוה was angry with you and said you will not enter the land

Deuteronomy 1:34-38 And יהוה heard the voice of your words, and was angry, and swore, saying, 35 **Surely there shall not one of these men of this evil generation see that good land, which I swear to give to your fathers,** 36 Except Caleb the son of Jephunneh; he shall see it, and to him will I give the land that he has walked on, and to his children, because he has wholly followed יהוה. 37 Also יהוה was angry with me for your sakes, saying, You also shall not go in to the land. 38 *But* Joshua the son of Nun, which stands before you, he shall go in to the land: encourage him: for he shall cause Israel to inherit it.

Comment: יהוה heard their words when they grumbled and complained and swore that they would not enter the good land that He was going to give them. They refused the gift and He vowed that they would not see the land of promise except for Caleb and Joshua.

Joshua and Caleb had followed יהוה wholeheartedly. They desired to follow Him 100%. We have that choice every day. To be 100% we must make many small decisions to be obedient in the laws of the land and His commands. We decide if we want to drive the speed limit or 5 miles per hour over the speed limit. We will not get a speeding ticket if we drive 5 miles per hour over the limit, but we will not be seeking to obey יהוה with all our heart. He tells us to obey the laws of the land. We are more concerned about looking foolish or provoking people behind us because we are following the commands of יהוה.

You are afraid for your children, but they will take the land

Deuteronomy 1:39-40 You say you are afraid for your small children, that they will be taken captive, but Elohim will use them to take the land that you were afraid to do. 40 *But as for you,* turn and take your journey into the wilderness by the way of the Red sea.

Devarim (Words) Torah Portion 44 Deuteronomy 1:1-3:22

Comment: The future exodus may well be the same. If we are fearful for our children and take a path that Elohim has not commanded us to go, then Elohim will take our children and they will enter the land. **We must not fear to do what Elohim has commanded us to do.** The only safe path is the exact way Elohim has told us to go. Anything that deviates from that will bring destruction. However we can be sure that the way He tells us to go will **look like** the most dangerous way as it did to the Children of Israel.

This verse also tells us that small children do not know good from evil. This means that there is an age of accountability.

The people rebelled again and tried to take the land

Deuteronomy 1:41-43 Then you answered and said to Me, We have sinned against יהוה, we will go up and fight, according to all that יהוה our Elohim commanded us. And when you had put on every man his weapons of war, you were ready to go up to the hill. 42 And יהוה said to me, Say to them, Go not up, neither fight; for I *am* not among you; lest you be beaten before your enemies. 43 So I spoke to you; and you would not hear, but rebelled against the commandment of יהוה, and went presumptuously up into the hill.

Comment: The people changed their mind about going into battle after יהוה told them they would die in the wilderness. Moses told them not to fight because יהוה was not with them. They continued to rebel by going to war and were defeated in battle. We must obey יהוה **when** He tells us what to do. Timing is directly connected to obedience. If a child is told to take out the trash and they say no, I will do it tomorrow. Then when we tell them they are on restriction they say I will do it now. They are being rebellious and disobedient. Why do we think we can get away with this with יהוה.

Amorites over powered Israel because יהוה was not with them

Deuteronomy 1:44-46 The Amorite who dwell on that mountain went out against you and pursued you as the **bees would do** and destroyed you in Seir, *even* to Hormah. 45 And you returned and wept before יהוה; but יהוה would not hearken to your voice, nor give ear to you. 46 So you abode in **Kadesh** many days, according to the days that you abode *there*.

Kadesh = sanctuary, place in desert (ש#06946 קדש) (kaw-dashe')

Comment: The Hebrew word for bees is the same word as the name of this Book of the Torah, **Devarim**. This is the Hebrew word for; **Words, Things and Bees**. This Book of the Torah is meant to bring blessings and abundant life and it will, if we obey our Elohim in keeping His commandments. If we obey, then blessings will pursue us and overtake us like the sweetness of honey. Honey is taken from the hive by beekeepers covered in a **white** beekeepers suit like

Devarim (Words) Torah Portion 44 Deuteronomy 1:1-3:22

being covered by the righteousness of our Creator and using smoke which calms the bees like smoke of the incense in the Temple which represents the prayers of the saints. But if we do not obey our Elohim, these **Words** of the curse will pursue us like **Bees**. Israel had disobeyed **יהוה** in complaining and not taking the land and then tried to take it when they were told of their punishment. The words of the curse in the form of the Amorites pursued them like **Bees**. Bees attack those who come against their hive without the proper covering, and they follow after invaders with fury for a short distance before they return back to their hive. This is exactly what the Amorites did to the disobedient of Israel.

Related Scripture: We choose whether our life will be blessed or cursed

Deuteronomy 30:15-19 See, I have set before you this day life and good, and death and evil; 16 In that I command you this day to love **יהוה** your Elohim, to walk in His ways, and to keep His commandments and His statutes and His judgments, that you may live and multiply: and **יהוה** your Elohim shall bless you in the land where you go to possess it. 17 But if your heart turn away, so that you will not hear, but shall be drawn away, and worship other gods, and serve them; 18 I denounce to you this day, that you shall surely perish, *and that* you shall not prolong *your* days on the land, where you pass over Jordan to go to possess it. 19 **I call heaven and earth to record this day against you, *that* I have set before you life and death, blessing and cursing: therefore choose life, that both you and your seed may live:**

In the End of Days we will obey and יהוה will bring us back to the Land

Related Scripture: We will return to the Land of Israel

Deuteronomy 30:1-3 And it shall come to pass, when all these things are come on you, the blessing and the curse, which I have set before you, and you shall call *them* to mind among all the nations, where **יהוה** your Elohim has driven you, 2 And shall return to **יהוה** your Elohim, and shall obey His voice according to all that I command you this day, you and your children, **with all your heart, and with all your soul**; 3 That then **יהוה** your Elohim will turn your captivity, and have compassion on you, and **will return and gather you from all the nations, where יהוה your Elohim has scattered you.**

Devarim (Words) Torah Portion 44 Deuteronomy 1:1-3:22

They are to pass by Mount Seir but not take any land from Esau

Deuteronomy 2:1-7 Then we turned, and took our journey into the wilderness by the way of the Red sea, as יהוה spoke to me: and we compassed mount Seir many days. 2 And יהוה spoke to me, saying, 3 **You have compassed this mountain long enough:** turn you northward. 4 And command you the people, saying, You *are* to pass through the coast of your brethren the children of **Esau**, which dwell in **Seir**; and they shall be afraid of you: take good heed to yourselves therefore: 5 Meddle not with them; for I will not give you of their land, no, not so much as a foot breadth; because I have given mount Seir to Esau *for* a possession. 6 You shall buy meat from them for money, that you may eat; and you shall also buy water from them for money, that you may drink. 7 For יהוה your Elohim has blessed you in all the works of your hand: He knows your walking through this great wilderness: these forty years יהוה your Elohim *has been* with you; you have lacked nothing.

Esau = sense of handling rough, Esau son of Isaac (שׂוּ עַי) (ay-sawu')

Seir = rough: mountain in Idumaea and its aboriginal occupants (שַׁעִיר) (say-eer')

Comment: The Children of Israel were again back at the border of Seir thirty eight (38) years later. Elohim told them that they were not allowed to provoke the children of Esau because He would not give Israel Esau's land. We need to understand that the forty years in the wilderness is actually counted from the time that Moses first appeared before Pharaoh. The Scripture says that Moses was eighty years old at that time and we know that he was one hundred and twenty years old when he died. That means that the total number of years that he was with the Children of Israel was forty years. This means that from the time the ten plagues began and the two years before they rebelled and did not enter the land was all part of the forty years in the wilderness.

Related Scripture: Moses was eighty when he came back to Egypt

Exodus 7:7 And Moses *was* fourscore years old, and Aaron fourscore and three years old, when they spoke to Pharaoh.

Devarim (Words) Torah Portion 44 Deuteronomy 1:1-3:22

Jot and Title: Matthew 5:17-19 (reference Monty Judah)

Deuteronomy 2:8

ונעבר מאת אחינו בני-עשו היבי בישיבים בשעמיר מדך הערבה

מאילת ומעצין גבר ונפן ונעבר דרך מדבר מואב:

Deuteronomy 2:8 So we passed from our brothers, the children of Esau who dwell in Seir, from the way of the Arabah, from Elath and from Ezion-geber and we turned and passed on the way of the Moabite desert.

Comment: The spaces in the middle of this sentence was put there for a reason. This has been faithfully copied by scribes for 3,500 years. The reason for these spaces is a mystery. We may understand as the end of days approach. **Parashat breaks** normally mean that there is a change that has taken place. In this case the parashat break is in the middle of the sentence. A similar thing is in Numbers chapter 26:1. These spaces in the middle of the sentence show that all those who were twenty years old or older of the generation that refused to enter the land had died in the plague. The text from that point on is about a census that was to be taken to distribute the land to this new generation that would possess it.

Israel Passes by Esau and Moab

Deuteronomy 2:8-15 And when we passed by from our brethren the children of Esau, which dwelt in Seir, through the way of the plain from Elath, and from Eziongeber, we turned and passed by the way of the wilderness of **Moab**. 9 And **יהוה** said to me, Distress not the Moabites, neither contend with them in battle: for I will not give you of their land *for* a possession; because I have given **Ar** to the children of Lot *for* a possession. 10 The **Emims** dwelt there in times past, a people great, and many, and tall, as the **Anakims**; 11 Which also were accounted **giants**, as the Anakims; but the Moabites call them Emims. 12 The **Horims** also dwelt in Seir before time; but the children of Esau succeeded them, when they had destroyed them from before them, and dwelt in their stead; as Israel did to the land of his possession, which **יהוה** gave to them. 13 Now rise up, *said I*, and get you over the brook **Zered**. And we went over the brook Zered. 14 And the space in which we came from **Kadeshbarnea**, until we were come over the brook Zered, *was* thirty and eight years; until all the generation of the men of war were wasted out from among the host, as **יהוה** swore to them. 15 For indeed the hand of **יהוה** was against them, to destroy them from among the host, until they were consumed.

Moab (**מואב**) = from father This nation came from the incestuous relation of Lot and one of his daughters. This daughter brazenly named her child, Moab, which is an open reference to this sinful relationship. The other daughter named her son Ben-ammi (**בועמי**) = son of my people.

Devarim (Words) Torah Portion 44 Deuteronomy 1:1-3:22

This at least is not a brazen reference to the wrong relationship. This got shortened into Ammon, which is where the name of the city in Jordan got its name Ammon, Jordan. The people of Jordan are descendants of these people today. Reference: Stone Edition Chumash page 949

Emim = plural of terrors, a Moabite tribe (s#0368 **אימים**) (ay-meem')

Ar = watchful foe, a place guarded by a watch (s#06144) (awr)

Anakims = descendant of Anak (s#06062 **ענקי**) (an-aw-kee')

Rephaim (giants) = to remake as of invigorating, a giant (s#07497 **רפא**) (raw-faw') from (s#07495 **רפא**) (to mend by stitching, to cure repair, make whole (raw-faw')

Horims = cave dwellers, troglodyte, aboriginal Idumaeans (s#02752 **חרי**) (kho-ree')

Zered = to be exuberant in growth, lined with shrubbery (s#02218 **זרד**) (zeh'-red)

Kadesh Barnea = desert of a fugitive (s#06947 **קדש ברנע**) (kaw-dashe' bar-nay'-ah)

Comment: We see from these verses that the children of Lot the Moabites and the descendants of Esau who lived on Mount Seir had to fight the inhabitants of the land to receive their inheritance just as Israel would now have to do. Esau moved to Mount Seir peacefully at first then increased and became more powerful and finally took complete control of the land. The meaning of **giving the land** to Moab and Esau means **יהוה** gave them the ability to take the land by force. Men can only do according to their ability but **יהוה** determines the outcome

Moses recalls when the last of the rebels died

Deuteronomy 2:16-17 So it came to pass, when all the men of war were consumed and dead from among the people, _____17 That **יהוה** spoke to me, saying,

Stone Edition Chumash (page 951) These two verses are related in that Elohim spoke to Moses after all the men who had rebelled and had gone up to take the land after the spies who gave the evil report had died. The Sages say that the years from the spies evil report and Israel's rebellion until this point in time, was a total of thirty eight (38) years, Moses had not had the face to face communication with Elohim as he had had before. Because of the disfavor that Israel had fallen into, Elohim had not spoken to Moses with His full measure of love because the Glory of Elohim rested on Moses for the sake of Israel but it was not the full anointing when Israel did not deserve it.

Comment: There is a parasha break after verse sixteen. This break is not in the middle of the sentence as verse eight of chapter two was. This break is showing that the subject is changing from life in the wilderness to how Israel is to deal with the Children of Ammon the descendants of Lot.

Devarim (Words) Torah Portion 44 Deuteronomy 1:1-3:22

Do not distress Moab or Ammon (Descendents of Lot)

Deuteronomy 2:18-25 You are to pass over through Ar, the coast of Moab, this day: 19 And *when* you come near over against the children of Ammon, do not distress them, nor meddle with them: for I will not give you of the land of the children of Ammon *any* possession; because I have given it to the children of Lot *for* a possession. 20 (That also was accounted a land of giants: giants dwelled there in time past; and the Ammonites called them **Zamzumims**; 21 A people great, and many, and tall, as the Anakims; but **יהוה** destroyed them before them; and they succeeded them, and dwelled in their stead: 22 As he did to the children of Esau, which dwelled in Seir, when he destroyed the Horims from before them; and they succeeded them, and dwelled in their stead even to this day: 23 And the **Avims** which dwelled in Hazerim, *even* to Azzah, the **Caphtorims**, which came forth out of Capthor, destroyed them, and dwelled in their stead.) 24 Rise up, take your journey, and pass over the river Arnon: behold, I have given into your hand Sihon the Amorite, king of Heshbon, and his land: begin to possess *it*, and contend with him in battle. 25 This day will I begin to put the dread of you and the fear of you on the nations that are under the whole heaven, who shall hear a report of you, and shall tremble, and be in anguish because of you.

Zamzumim = intriguing (s#02157 **זמזם**) (zam-zome')

Avvim = native of Avvah (s#05757 **עוי**) (av-vee') close relation to the word

(s#05758 **עויא**) (av-yaw') which means perverseness

Gaza = strong (s#05804 **עזה**) (az-zaw')

Capthor = a wreath-shaped island, original seat of Philistines (s#03731 **כפתור**) (kaf-tore')

Comment: This might have been the day that Balaam spoke the words of Elohim to Balak the King of Moab. The fear of Israel was greatly increased when Balaam could only speak blessings over Israel. This may have been the way that Elohim did what He said He was now doing.

King Sihon would not let them pass through his land

Deuteronomy 2:26-30 And I sent messengers out of the wilderness of **Kedemoth** to **Sihon** king of **Heshbon** with words of peace, saying, 27 Let me pass through your land: I will go along by the high way, I will neither turn to the right hand nor to the left. 28 You shall sell me meat for money, that I may eat; and give me water for money, that I may drink: only I will pass through on my feet; 29 (As the children of Esau which dwell in Seir, and the Moabites which dwell in Ar, did to me;) until I shall pass over Jordan to the land which **יהוה** our Elohim gives us. 30 But Sihon king of Heshbon would not let us pass by him: for **יהוה** your **Elohim hardened his spirit, and made his heart obstinate**, that He might deliver him into your hand, like this very day.

Kedemoth = beginnings (s#06932 **קדמות**) (ked-ay-mothe')

Sihon = tempestuous, Amoritish king (s#05511 **סיחן**) (see-khone')

Heshbon = contrivance, intelligence, account, device, reason (s#02809 **חשבון**) (khash-bone')

Devarim (Words) Torah Portion 44 Deuteronomy 1:1-3:22

Stone Edition Chumash (page 953) Elohim may well remove the right to repent from those who have gone so far into sin that they lose that right. Rambam

Related Scripture: Even the prayers of the righteous will not be heard

Ezekiel 14:12-16 The word of יהוה came again to me, saying, 13: Son of man, **when the land sins against Me by trespassing grievously**, then will I stretch out My hand on it, and will break the staff of bread, and will send famine on it, and will cut off man and beast from it: 14: **Though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own souls by their righteousness**, says Adonai יהוה. 15: If I cause noisome beasts to pass through the land, and they spoil it, so that it is desolate, that no man may pass through because of the beasts: 16: Though these three men were in it, as I live, says Adonai יהוה, they shall deliver neither sons nor daughters; they only shall be delivered, but the land shall be desolate.

Comment: This is a situation where the people had been warned repeatedly and refused to turn from their evil ways. There is a time to repent and if that time passes there is nothing that can change the mind of Elohim.

Related Scripture: Time to repent is past

Hebrews 10:30-31 For we know Him that has said, Vengeance *belongs* to Me, I will recompense, says Adonai. And again, Adonai shall judge His people. 31 *It is* a fearful thing to fall into the hands of the living Elohim.

Israel destroys king Sihon and all his people and takes his land

Deuteronomy 2:31-37 And יהוה said to me, Behold, I have begun to give Sihon and his land before you: begin to possess, that you may inherit his land. 32 Then Sihon came out against us, he and all his people, to fight at **Jahaz**. 33 And יהוה our Elohim delivered him before us; and we struck him, and his sons, and all his people. 34 And we took all his cities at that time, and utterly destroyed the men, and the women, and the little ones, of every city, we left none to remain: 35 Only the cattle we took for a prey to ourselves, and the spoil of the cities which we took. 36 From **Aroer**, which *is* by the brink of the river of Arnon, and *from* the city that *is* by the river, even to Gilead, there was not one city too strong for us: יהוה our Elohim delivered all to us: 37 Only to the land of the children of Ammon you came not, *nor* to any place of the river Jabbok, nor to the cities in the mountains, nor to whatever יהוה our Elohim forbade us.

Jahaz = to stamp, threshing floor (s#03096 יהצה) (yah-tsaw')

Aroer = nudity of situation, name of three places near Palestine (s#06177 ערעור) (ar-o-ayr')

Devarim (Words) Torah Portion 44 Deuteronomy 1:1-3:22

Israel defeats Og king of Bashan and takes the land

Deuteronomy 3:1-7 Then we turned, and went up the way to Bashan: and **Og** the king of Bashan came out against us, he and all his people, to battle at Edrei. 2 And **יהוה** said to me, Fear him not: for I will deliver him, and all his people, and his land, into your hand; and you shall do to him as you did to Sihon king of the Amorites, which dwelt at Heshbon. 3 So **יהוה** our Elohim delivered into our hands Og also, the king of Bashan, and all his people: and we struck him until none was left to him remaining. 4 And we took all his cities at that time, there was not a city which we did not take from them, sixty cities, all the region of Argob, the kingdom of Og in Bashan. 5 All these cities *were* fenced with high walls, gates, and bars; beside unwalled towns a great many. 6 And we utterly destroyed them, as we did to Sihon king of Heshbon, utterly destroying the men, women, and children, of every city. 7 But all the cattle, and the spoil of the cities, we took for a prey to ourselves.

Og = round, to bake round cakes on the hearth, to gyrate (עוג) (ogue)

Og king of Bashan

Reference Wikipedia: Og the Amorite was king over some 60 walled cities with great bars and gates and many other unwalled cities. He ruled a fertile land known for its prized cattle and oak groves. He had two capital cities of **Ashtaroth** and **Edrei**. The city of Ashtaroth was a worship center of the fertility goddess. We see that these obelisks or Ashtaroth poles were also worshiped by Israel later after they entered the land. We might be quick to think this is so foolish to worship the false goddess of the nation that Elohim enable Israel to conquer but this fertility goddess is still being worshiped today by most churches by her English name "Easter."

The Battle with Og king of Bashan

Og marched toward the people of Israel and pitched the battle at Edrei nearly 18 miles southeast of Ashtaroth where he met their resistance and his ultimate fate. Og's destruction is chanted in ballads of praise and song in (Psalms 135:11; 136:20) as one of many great victories for the nation of Israel. Og was mentioned as the last of the Rephaim or giants. We do see giants later in King David's time. This is telling us that the Rephaim were a particular family of people not just a word for giants.

Related Scripture: Og King of Bashan

Psalms 135:4-13 For **יהוה** has chosen Jacob to Himself, *and* Israel for His peculiar treasure. 5 For I know that **יהוה** *is* great, and *that* Adonai *is* above all gods. 6 Whatever **יהוה** pleased, *that* did He in heaven, and in earth, in the seas, and all deep places. 7 He caused the vapors to ascend from the ends of the earth; He makes lightning for the rain; He brings the wind out of His treasuries. 8 Who struck the firstborn of Egypt, both of man and beast. 9 *Who* sent tokens and wonders into the midst of you, O Egypt, on Pharaoh, and on all his servants. 10 Who struck great nations, and slew mighty kings; 11 Sihon king of the Amorites, and **Og king of Bashan**, and all the kingdoms of Canaan: 12 And gave their land *for* a heritage, a heritage to Israel His people. 13 Your name, O **יהוה**, *endures* forever; *and* Your memorial, O **יהוה**, throughout all generations.

Devarim (Words) Torah Portion 44 Deuteronomy 1:1-3:22

Related Scripture: Og King of Bashan

Psalms 136:16-26 To Him which led His people through the wilderness: for His mercy *endures* forever. 17 To Him which struck great kings: for His mercy *endures* forever: 18 And killed famous kings: for His mercy *endures* forever: 19 Sihon king of the Amorites: for His mercy *endures* forever: 20 And **Og the king of Bashan**: for His mercy *endures* forever: 21 And gave their land for an heritage: for His mercy *endures* forever: 22 *Even* an heritage to Israel His servant: for His mercy *endures* forever. 23 Who remembered us in our low estate: for His mercy *endures* forever: 24 And has redeemed us from our enemies: for His mercy *endures* forever. 25 Who gives food to all flesh: for His mercy *endures* forever. 26 O give thanks to Elohim of heaven: for His mercy *endures* forever.

Related Scripture: Amorites destroyed

Amos 2:6-9 This says יהוה; For three transgressions of Israel, and for four, I will not turn away *the punishment*; because they sold the righteous for silver, and the poor for a pair of shoes; 7 That pant after the dust of the earth on the head of the poor, and turn aside the way of the meek: and a man and his father will go in to the *same* maid, to profane My holy name: 8 And they lay *themselves* down on clothes laid to pledge by every altar, and they drink the wine of the condemned *in* the house of their god. 9 **Yet destroyed I the Amorite before them, whose height was like the height of the cedars, and he was strong as the oaks;** yet I destroyed his fruit from above, and his roots from beneath.

Moses tells of the destruction of the two kings

Deuteronomy 3:8-14 And we took at that time out of the hand of the two kings of the Amorites the land that *was* on this side Jordan, from the river of **Arnon** to **Mount Hermon**; 9 (*Which* Hermon the Sidonians call **Sirion**; and the Amorites call it Shenir;) 10 All the cities of the plain, and all Gilead, and all Bashan, to Salchah and Edrei, cities of the kingdom of Og in Bashan. 11 For only Og king of Bashan remained of the remnant of giants; behold, his bedstead *was* a bedstead of iron; *is* it not in Rabbath of the children of Ammon? nine cubits *was* the length of it, and four cubits the breadth of it, after the cubit of a man. 12 And this land, *which* we possessed at that time, from Aroer, which *is* by the river Arnon, and half of Mount Gilead, and its cities, I gave to the Reubenites and to the Gadites. 13 And the rest of Gilead, and all Bashan, *being* the kingdom of Og, I gave to the half tribe of Manasseh; all the region of Argob, with all Bashan, which was called the land of giants. 14 Jair the son of Manasseh took all the country of Argob to the coasts of Geshuri and Maachathi; and called them after his own name, Bashanhavothjair, to this day.

Arnon = a brawling stream, river east of Jordan (s#0769 אַרְנוֹן) (ar-nohn')

Mount Herman = abrupt; a mount in Palestine (s#2768 חֶרְמוֹן) (kher-mone')

Sirion = sheeted with snow, mountain peak in Lebanon (s#08303 שִׁרְיֹן) (sir-yone') related to (s#08304 שְׂרִיָּהוּ) (ser-aw-yaw'-hoo') which means Ya has prevailed

Devarim (Words) Torah Portion 44 Deuteronomy 1:1-3:22

Comment: by the cubit of that man: The cubit was the length between the elbow to the tip of the middle finger. They measured this distance on Og king of Bashan and that was **the length of his cubit**. This would make the bed even larger than using the normal length of between 18 and 22.6 inches. His bed would be more than seventeen feet long. There are at least three different lengths for a cubit. The normal cubit is 18 inches but the royal cubit is 22.6 inches. The Temple and Tabernacle were built using the Royal cubit.

The **kingdom of Og** was given to half the Tribe of Manasseh. They did not rename the city of **Ashtaroth**, the center of worship of the **Queen of Heaven** known as **Easter** today. We still have many if not most of those who say they worship the "God of the Bible" honoring the fertility goddess each spring with the rising **sun**, thinking they are remembering the resurrection of Messiah. Many of those who claim to follow Messiah honor Mary the mother of Yeshua by referring to her as the "Mother of God" which could be interpreted as the Queen of heaven, another name for the wife/mother of the sun god Nimrod.

Moses gave land to tribes east of Jordan

Deuteronomy 3:15-22 And I gave Gilead to Machir. 16 And to the Reubenites and to the Gadites I gave from Gilead even to the river Arnon half the valley, and the border even to the river Jabbok, *which is* the border of the children of Ammon; 17 The plain also, and Jordan, and the coast *thereof*, from **Chinnereth** even to the sea of the plain, *even* the **salt sea**, (*dead Sea*) under **Ashdothpishgah** eastward. 18 And I commanded you at that time, saying, **יהוה** your Elohim has given you this land to possess it: you shall pass over armed before your brethren the children of Israel, all *that are* prepared for war. 19 But your wives, and your little ones, and your cattle, (*for* I know that you have much cattle,) shall stay in your cities which I have given you; 20 Until **יהוה** has given rest to your brethren, as well as to you, and *until* they also possess the land which **יהוה** your Elohim has given them beyond Jordan: and *then* shall you return every man to his possession, which I have given you. 21 And I commanded Joshua at that time, saying, Your eyes have seen all that **יהוה** your Elohim has done to these two kings: so shall **יהוה** do to all the kingdoms where you cross over. 22 You shall not fear them: for **יהוה** your Elohim He shall fight for you.

Chinnereth = Respectively plural and singular feminine, harp shaped (Sea of Galilee)
(s#03672 **כנרת**) (Kin-ner-oth')

Ashdoth-Pishgah = ravines of the *Pishgah*, place east of Jordan (s#794 6449 **אשדות הפסגה**)
(ash-doth' hap-pis-gaw')

Comment: Those who had been given land east of the Jordan River were reminded that they also had to cross the Jordan to fight along side their brothers until the whole land was taken. We know that these lands on the east side of Jordan were the first to be conquered and taken into captivity.

Nelson's Complete Book of Bible Maps and Charts (page 67) The city of Aroer is about thirty miles east of En Gedi on the east side of the Dead Sea and north of the Arnon river or wadi.